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if they were to infringe this rule, — death by fire being the punishment especially reserved for the incestuous, and they believe that a clandestine meeting with one of the forbidden kindred is as dangerous as open espousal.

*Washington Matthews.*

**SUPERSTITIONS CONCERNING THE DEAF.** — Professor T. A. Kiesel, in "American Annals of the Deaf" (vol. xxxv. No. 4, October, 1890), has an interesting article on "Superstitions concerning the Deaf in Cape Breton Island." These superstitions may be briefly resumed as follows: —

1. People will not receive from a deaf-mute money for food.
2. In a certain case deaf children were believed to be the result of a widow's curse.
3. To take a deaf child away from home against his will brings ill-luck upon his folks.
4. A man was lost in the woods, where he died. A search was made for him, and the party looked everywhere that a little deaf-mute boy, who came with them, pointed. At last the poor frightened child came to a standstill, and burst out crying. It was said that the body was found at the very spot where the boy stopped.
5. A certain gentleman stated that a light was to be seen moving about the neighborhood, and that when it came to the spot where the dead body lay buried it went out.

These items of folk-lore collected by Professor Kiesel may induce others to make a study of the very interesting lore of the people regarding the deaf and dumb.

*A. F. Chamberlain.*

WORCESTER, MASS.

**ARABIAN GAMES AND FOLK-LORE: A BIBLIOGRAPHICAL NOTE.** — In a work by the Rev. Henry Harris Jessup, D. D., entitled "The Women of the Arabs" (New York, [1873]), the so-called "Children's Chapter" (pp. 233-369) contains many items of folk-lore interest. In Part VI. of the chapter is some account of thirteen different games played by boys in Mount Lebanon, Syria. Among these are shooting marbles, leapfrog, cat in the corner, blindman's buff, baseball, "tied monkey," "pebble, pebble" (like button, button), and others peculiar to the country. The author says a Syrian boy wrote out for him a list of no less than twenty-eight games played by him and his companions.

A section on the Nursery Rhymes of the Arabs contains thirty-six stanzas (in English rhyme), sung at the bedside or in play. Several admirable folk-tales, with their appropriate verses, conclude a valuable contribution to folk-lore literature that might be overlooked by readers; hence this brief notice.

*H. Carrington Bolton.*

**GUIDE TO THE COLLECTION OF FOLK-LORE.** — A brief statement has been drawn up, in the form of a four-page circular, containing a classification of Folk-Lore, with especial reference to English Folk-Lore obtainable in America. In this circular the various divisions of Folk-Lore are mentioned, and

illustrated by brief examples. The author is Mrs. Fanny D. Bergen, whose collection is the basis of a classification of Animal and Plant Folk-Lore, Current Superstitions, etc. To this is appended an additional section by W. W. Newell, respecting Tales, Songs, Customs, etc. This circular will be printed in the next number ; meantime, any person who desires a copy may obtain one by addressing the Editor of this Journal, or Mrs. F. D. Bergen, 17 Arlington Street, Cambridge, Mass.

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## RECORD OF FOLK-LORE AND MYTHOLOGY.

UNDER this head it is designed to offer a quarterly account of the progress of collection and investigation in these departments of research, as extensive as the limits of space and opportunity shall allow. For this purpose is solicited the coöperation of persons who may be able to furnish information as to different divisions of the work. In the present number it has been impossible even to present the regular Record of American Folk-Lore ; a notice only will be offered in regard to the important undertakings of the Hemenway Southwestern Archæological Expedition.

### NORTH AMERICA.

ZUNI. — The results of the researches of the expedition above named are to be printed in the form of a journal, entitled "The Journal of American Ethnology and Archæology," which will be issued at such intervals as may be found convenient, and will contain extended articles from the conductors of the explorations in question. The first number, which will be ready about the time of the appearance of this notice, includes a most interesting paper by Prof. J. Walter Fewkes, entitled "A Few Summer Ceremonials at Zuñi Pueblo."

The observances treated of in this paper are Foot-races, Rabbit-hunts, Planting of Prayer-plumes, and Communal Burning of Pottery, all of which belong to the time of the summer solstice. At this period no member of the Zuñi tribe will trade for four days ; while at the time of the winter solstice, it is said, he will not trade for seven days, and for a certain period no one will carry fire out of the household. The course of the sun at the time of the summer solstice is watched with care by the Cacique of the Sun, a priest on whom devolve this and sundry other duties. East of the town of Zuñi stands upright in the field a small post of petrified or silicified wood. This post, which in certain respects is a gnomon, projects a few feet above the soil, and is situated in full view of the distant Tā-ya-ol-o-ne, or Thunder Mountain, and the neighboring depression, the so-called Gate of Zuñi. Every morning the priest takes his stand near this post, and watches the sunrise from the foot-hills between the mountain and the valley. At the time of the solstice, the sun rises at the point most distant from the mountain ; while on the following day it shows a retreat, and begins to approach the mountain mesa. This the priest notes, and, as he